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THE
HOME AND FOREIGN
RECORD

OF THE

Canada Presbyterian Church.

VOLUME IX.

Toronto :

PRINTED FOR THE COMMITTEE,
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1870.
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UNITED CHURCH
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THE
HOME & FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

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SWEDENBORGIANISM.

The North American continent, peopled from all quarters of the old world, and by men trained in every atmosphere of religious thought, has been, from the beginning, a refuge for many wandering stars, whose light has been disowned or but feebly acknowledged in the land of their birth. In the United States the region of New England in particular, has been a hotbed for the fostering of all noxious and monstrous germs of unbelief. Every contemptible and blasphemous attempt at originality of thought has been honoured as an *ism*, with its attendant priests and dupes as *ists* and *ites*, till the task of numbering the variations of a so-called Protestantism might well provoke the Frenchman's sneer—"America has produced two hundred different religions, and one new soup." "Meats for the belly and the belly for meats, but God shall destroy both it and them :—" the category under which these religions fall is not a more durable one than that embracing the objects of a taste, which is also of the earth earthy.

There is, undoubtedly, a difference between the American and the Canadian. There is a greater stability of character and strength of religious principle among us than among our neighbors, such as one would naturally expect to find in a population composed of more homogeneous elements. Yet in spite of this difference of character, the influence of a great nation lying upon our borders, continually keeping up a friendly

intercourse in matters religious as well as secular, a commerce of thought as well as of more material things, is becoming daily more marked.

Among the systems which, either as a whole or in part, have excited a decided influence upon the free thinkers of New England, and thus to a certain extent upon those of Canada, is that known as Swedenborgianism. As attempts are being made in certain quarters to extend the bounds of the New Jerusalem or Swedenborgian Church among people of enquiring, but ill-instructed minds, it may be well to furnish the readers of the RECORD with a short sketch of the system of Swedenborg that will enable them to put all such on their guard against it.

Baron Emanuel Swedenborg was a native of Stockholm, where he was born in 1688, but spent a great part of his life in London, where he died in 1772. He was always more of a Philosopher than a Theologian, and in his youth paid great attention to the physical sciences, which gave his mind a materialistic tendency. At the age of fifty-seven, while living in London, he pretended that God appeared to him and opened up to his view the spiritual world, which continued open to him ever after, and the sayings and doings of which he regularly recorded for the instruction of the faithful. Few intelligent Swedenborgians can refrain from smiling or expressing their indignation at the revelations which Joseph Smith, the author of the Book of Mormon and founder of the Church of Latter-day Saints, pretended to have been favoured with. How they can consistently receive the tissue of falsehoods and absurdities to which Swedenborg treats his followers would be hard to understand, did we not know of a strong delusion that falls upon those "who obey not the truth, but have pleasure in unrighteousness." He tells us that "over six hundred of the English clergy were permitted to ascend to a society of the superior heaven, where they saw their king, George II., with whom they discoursed about their application to the Lord and not to God the Father;" that he held a conversation with certain bishops in the spiritual world concerning some tracts of his which they had not believed in while on earth, and for not believing which their king, the same George II., overhearing the conversation, severely reproved them and bade them depart; that he had some discourse with Pope Sextus V., who came from a spiritual society in the west; "he (Sextus) told me (Swedenborg) that he presided over a society of Catholics who excelled in judgment and industry, and that he was made their governor by reason that half a year before his death he had been of opinion that the vicarship had been invented for the sake of dominion, &c.," and that he "held a conversation in the spiritual world with the Babylonian nation respecting the keys that were given to Peter." The works of this "divinely gifted man," as some term him, teem with similar gross absurdities. It would convey a very false idea of his writings, however, to cite these passages as illustrative of their prevailing character. Nothing can be farther removed from the tone of these revelations, truth excepted, than that of Swedenborg's ordinary philosophical explication and analysis. He has a language of his own, a vocabulary of a peculiar character, in which he presents a system apparently logical but by no means concise, of which a diligent student, after carefully reading and re-reading some ten or twelve volumes of considerable size, might venture to form some general idea. So thoroughly opposed is it in style to the simplicity of the gospel, that few Swedenborgians profess to understand their own articles of faith, or are able to give a reason for the hope, such as it is, that is in them. From those who, believing in his doctrines and revelations, have attempted to compile a summary of the

principles of the New Jerusalem Church, the following exposition of the leading distinctions between them and the orthodox belief is drawn:

Rule of Faith.—According to the standard of our own and of all other Reformed Churches, the Bible is the only rule of faith. But, while Swedenborg accepted the Bible, he added thereto his own revelations. He professed to hold communication with the unseen spiritual world, thus making known to men the secrets of a future state. And lest others should be jealous of this privilege as accorded to him alone, he affirmed that it is possible for all men to hold an open and sensible communication with that world. More than this, he asserted that in the choice made of himself by Divine revelation as founder of the New Jerusalem Church in 1743, and in the publication of that and subsequent revelations, were exhibited the second advent of Our Lord, and the fulfilment of all that is written in the Book of Revelation. In this way is an attempt made to supersede the Word of God by the exaltation of Swedenborg as prophet of a new religion.

Interpretation.—In a sense Swedenborg received the whole of the Word of God, but he did not lock upon it all as equally inspired. There are some books that he had a grudge against, because they present no field whatever for the exercise of his peculiar system of interpretation. It is not true, as our Confession of Faith on the authority of the Word says, that “these things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned in a due use of the ordinary means, may attain unto a sufficient understanding of them.” Nor is it true, as it is therein also asserted, that “the infallible rule of interpretation of Scripture is the Scripture itself.” All necessary truths in order to the highest kind of salvation, for there is a lower which very good christians may obtain, are contained in the writings of Emanuel Swedenborg, and he is the infallible interpreter of the Word of God. According to him, there are in the Word three senses, “a celestial, a spiritual, and a natural sense.” Such three senses he found in all the historical books of the Old and New Testament except Ruth, Chronicles, Ezra, Nehemiah, Esther and the Acts of the Apostles; in all the prophetic books and in the Psalms and Lamentations of Jeremiah. But Job, the books of Solomon, and the epistles of the New Testament, with those above mentioned as exceptions, being the fruit of a lower order of inspiration, are not susceptible of the same mode of treatment. Here is a sample of this interpretation from the *Apocalypse Revealed*: “Reuben in a supreme sense signifies omniscience, in a spiritual sense wisdom, intelligence, science, as also faith; in a natural sense, sight.” “Purple signifies celestial good, and scarlet celestial truth.” “Fine linen signifies genuine truth.” Hence the man who was clothed in purple and fine linen was invested with celestial good and genuine truth. So refined a system of trifling puts to the blush all such feeble attempts at allegorizing as disfigured the interpretation of many of the fathers of the early Church.

The whole of Swedenborg's system as it regards the Word of God is a system of interpretation, if he and his followers are to be believed. Faith is not called in to grasp truths that are beyond the sphere of reason, for the simple reason that there are none which are so. Every doctrine must “establish itself upon the rational plane of the Swedenborgian's mind;” and since many doctrines which we find plainly taught in the Word are not on the “rational plane of the human mind” the Swedenborgian rejects

them. The interpreter of the pilgrim of the New Jerusalem Church comes at last to be human-reason or worldly-wiseman. We are not at a loss to understand how those who hold such views manage to reject the doctrines of the Trinity, the atonement, justification by faith, the resurrection of the body, &c.

The Trinity.—The system of Swedenborg, finding that the doctrine of the Trinity "is not on the rational plane of the human mind," discards it. It adopts the old *Patripassian* heresy, making Christ the incarnation of the Father, in fact the only one Godhead, the Father being merely the principle of the manifested God, and the Spirit the active agency of that God as exhibited in the work of man's and the world's regeneration. The many passages in which the distinction between the persons in the Godhead is clearly drawn, such as those of a purely historical character, the descent of the Spirit at the Jordan, the transfiguration, &c., are ingeniously spiritualized into accordance with this view.

The Atonement.—It will at once be seen how the doctrine of the Unity of the Godhead lays the axe at the root of all evangelical doctrine on the subject of the Atonement. An atonement of necessity requires a Mediator. Now if the Godhead be one person there can be no Mediator, since the offended One, the God of Justice, is at the same time the person who makes satisfaction. It matters not that the Bible again and again from beginning to end reiterates the need for an atonement, that the whole plan of redemption proceeds upon the fact of this necessity, that the word Mediator occurs in many parts of Scripture (most frequently indeed in the epistles which Swedenborg thinks so little of), and that in the Swedenborgian system God's inalienable attribute of justice is outraged; this doctrine forms a logical part of the system, and besides, is entirely in accordance with the desires of the natural heart. The great end of the incarnation, of the life, and sufferings and death and resurrection of our Lord, is "simply to afford man access to God." This could only be done by His assuming a body; hence that body is the Mediator, the link between God and man. The crucifixion, that great central act in the history of redemption, Swedenborg could make nothing of at all. In his hands it became indeed foolishness, a senseless thing.

Justification by Faith.—If there be no atonement there can be no justification by faith, as we are taught by the Word of God. Nothing is done for the sinner, because he needs no justification in the sight of a merciful God; hence he has nothing to accept. Let him but receive the doctrines of the New Jerusalem Church, "compel himself to abstinence from particular acts of evil as sins against God, and the divine good of the Lord flows in, and as he yields to the influx, he continually receives new accessions of life and strength by which he is eventually enabled to 'work out his salvation.'" "It is a law of order that as far as man accedes and approaches to God, which he should as altogether from himself, so far God accedes and approaches to man, and in the midst of him conjoins Himself with him." Man goes half-way to meet God by abstaining from particular acts of evil, and then the Divine good flows into his heart! Scripture lifts up such a testimony against this mixture of grace and works; experience so strongly refutes it in the soul of any man who has ever earnestly sought the face of God; and the statement in itself is so vague and unsatisfying, that one wonders how men could ever be led away by its means.

Redemption.—Redemption, as including the whole change whereby the sinner becomes a child of God, is wrought in, and by the man according to

Swedenborg. The Word of God says that "Jesus Christ of God is made unto us wisdom and righteousness and sanctification and redemption." But Swedenborg believed in no such atoning and vicarious Saviour, in no forensic righteousness. We believe, as well as he did, in the necessity for personal righteousness, or rather for personal holiness, "without which no man shall see the Lord," but this belief could never lead us to view the work of redemption as a mere overthrow of the power of wicked spirits, "continually bearing down by their infernal influx upon the souls, and at length even upon the bodies of men, and threatening to engulf them in a common perdition," whereby men were enabled to partake of the Divine influx and "*redeem themselves.*"

Resurrection of the Body.—This doctrine is rejected by the New Jerusalem Church, not on the testimony of Scripture, for Swedenborg observed that "the doctrine of the re-union of the same body to the soul has been permitted by Divine Providence lest men should have not believed in any resurrection at all," but on that of the false prophet's own asserted revelations. "Man," he says, "is a spirit clothed for the time with a body." But since this view would present many obstacles to the consistent working out of his own theories, he states that the spirit has a human form, "has senses, namely of touch, of smell, of hearing, of seeing, much more exquisite than when in the body; has appetites, cupidities, desires, affections, loves, such as in the world, but in a more excellent degree;" is in fact, in all respects, similar and at the same time superior to the same spirit clothed with the body. The sleep of which Paul speaks, and the resurrection of the spiritual body, evidently do not agree with this piece of refined materialism. Strange that some should prefer Swedenborg!

Swedenborg did not teach self-abnegation. He says in plain words, "It is by no means forbidden any one to enjoy the pleasures of the body and of sensual things." And yet he professes to be a follower of Him who said "Hardly shall they that have riches enter into the kingdom of heaven;" "If any man will come after me, let him deny himself and take up his cross and follow me." Swedenborgianism is the antipodes of Plymouthism—the one destroys its influence for good by leaving the world in an exclusive spirit of self-righteousness; the other shows its hollowness as a religion by identifying itself with the same world. Finally, to use the language quoted from some unnamed but sensible opponent of the system, by one who with all the zeal of a new convert seeks to uphold its doctrines: "It sets before us a religion of the fancy; its piety is merely a species of spiritual romancing; it appeals more to an excited imagination than to sober reason; it ministers too much to vain curiosity, and too little to sound reason; its legitimate product is persuasion rather than faith, and it is not a genial soil for the growth of the staid, stern and hardy virtues of self-denial, patience, and never-ceasing devotion to the higher interests of our fellow men." The religion of Swedenborg is very far removed from the religion of Christ, and however true and beautiful some fragments of its system may be, its influence as a whole cannot fail to be in the highest degree deadening and soul-destroying.

HOME MISSION.

The half-yearly meeting of the Home Mission Committee was held on the 3rd of October, in Knox's College, and the usual business was transacted. The lists of Mission Stations and supplemented congregations were revised in connection with the reports of Presbyteries. Among the changes made in the lists there is not a little to encourage. Several mission stations have become congregations, and in two or three instances no longer require aid. Some of the supplemented congregations have become self-sustaining, and the grants to others have been reduced. The Committee considered each individual case, and have endeavoured, wherever possible without injury to people or minister, to reduce the supplement, in the hope that most of the congregations aided, especially in the western parts of the Church, will become self-sustaining. A pleasing addition was also made to the number on both the Mission and Supplemented Lists.

The half-yearly reports of all the Presbyteries, except two, were presented and examined, and payment was ordered. The gross amount, exclusive of Montreal, was \$2440 64c. The amount ordered to be paid for supplemented congregations was \$2787, making a total claim of \$5227.64c. against the fund, besides the two Presbyteries not reported, and that of Montreal; while in the Treasurer's hands the amount was less than \$2,000. It is hoped that all interested will see the need of remitting as soon as possible their contributions, so that the Treasurer may be able to pay the supplements as ordered. It was, on motion of Mr. Kemp, duly seconded, resolved that deputations be appointed to visit the several distant Synods and bring the claims of the Home Mission before these courts. Also that deputations be appointed to visit the Presbyteries as set forth below, spending at least two days within the bounds, and addressing congregations, as may, by the respective Presbyteries be deemed for edification, and in such way as may by these Presbyteries be arranged:

To the Synod of Montreal.....	Rev. W. Moore.
“ “ Toronto.....	“ A. F. Kemp & D. Inglis.
“ “ Hamilton.....	“ J. Laing.
“ “ London.....	“ W. Gregg.
To the Presbytery of Montreal.....	“ J. Laing.
“ “ Ottawa.....	“ J. M. King.
“ “ Kingston.....	“ J. Burton.
“ “ Toronto.....	“ W. Cochrane.
“ “ Guelph.....	“ D. Waters.
“ “ London.....	“ D. Inglis.
“ “ Hamilton.....	“ W. Gregg.
“ “ Stratford.....	“ A. F. Kemp.

The lists of Missionaries and Probationers and vacancies were made out, and distribution was made. There were sixty-two vacancies reported, and twenty Probationers have their names on the list.

A conference was held with the Foreign Mission Committee in reference to British Columbia and Red River territory, but further consideration of the subject was postponed till the meeting in April.

J. LAING, *Convener.*

CANADA PRESBYTERIAN CHURCH—HOME MISSION—APPOINTMENT OF PROBATIONERS.

Probationers.	October.		November.				December.				January.		
	24	31	7	14	21	28	5	12	19	26	2	9	16
1. D. Davidson	Ont.	Ont.	Ont.	Ont.	Ont.	Ont.	Ont.	G.	G.	G.	G.	G.	G.
2. D. Sutherland	Ont.	Ont.	Ont.	Ont.	Ont.	Ont.	Cob.	Cob.	B.	B.	B.	B.	B.
3. H. Currie	Ont.	Ont.	Cob.	Cob.	Cob.	T.	T.	T.	T.	Ont.	Ont.	Ont.	Ont.
4. D. B. Cameron	Hu.	Hu.	Hu.	Yu.	Hu.	L.	L.	L.	L.	Ha.	Ha.	Ha.	Ha.
5. N. Clark	B.	B.	P.	P.	P.	P.	P.	P.	O.S.	C.S.	O.S.	O.S.	O.S.
6. Alex. Allan	G.	G.	G.	G.	P.	P.	P.	P.	L.	L.	L.	L.	L.
7. And. Melville	St.	St.	St.	St.	St.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	O.S.	O.S.
8. Walter Inglis	G.	G.	G.	G.	Ha.	Ha.	Ha.	P.	P.	P.	P.	P.	P.
9. J. B. Taylor	M.	M.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	B.	B.	B.	B.	B.
10. Hugh Blair	L.	L.	L.	L.	G.	G.	G.	G.	P.	P.	P.	P.	P.
11. H. Thomson	D.	D.	D.	Hu.	Hu.	Hu.	Hu.	Ch.	Ch.	P.	P.	P.	P.
12. Jos. Lowry	S.	S.	S.	S.	S.	O.S.	O.S.	O.S.	O.S.	D.	D.	D.	D.
13. R. Stevenson	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.	Hu.
14. J. P. Blaikie	O.S.	O.S.	O.S.	O.S.	O.S.	O.S.	Cob.	Cob.	Cob.	Ot.	Ot.	Ot.	Ot.
15. Alex. Urquhart	Ha.	Ha.	Ha.	Hu.	Hu.	Hu.	G.	G.	G.	L.	L.	L.	L.
16. A. Rowat	Ch.	Ch.	Ch.	P.	P.	P.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.
17. Geo. Crystal	Ha.	Ha.	Ot.	Ot.	Ot.	Ot.	M.	M.	M.	M.	M.	M.	M.
18. W. Forlong	B.	B.	B.	B.	B.	B.	Ot.	Ot.	Ot.	M.	M.	M.	M.
19. M. Lowry	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.	M.
20. H. Leutzinger	M.	M.	M.	M.	M.	M.	M.	Ot.	Ot.	Ot.	Ot.	Ot.	Ot.

Probationers will please correspond with the following Ministers in the several Presbyteries, with reference to the congregations to be supplied:—

MONTREAL.....	Rev. A. Young.....	Montreal	PARIS.....	Rev. W. Cochrane.....	Brantford.
OTTAWA.....	" W. Moore.....	Ottawa.	LONDON.....	" J. J. A. Proudfoot.....	London.
BROCKVILLE.....	" J. Burton.....	Prescott.	STRATFORD.....	" W. Doak.....	Avonton.
KINGSTON.....	" A. Wilson.....	Kingston	HURON.....	" A. McLean.....	Blyth.
COBOURG.....	" W. Donald.....	Port Hope.	CHATHAM.....	" A. F. Kemp.....	Windsor.
ONTARIO.....	" Dr. Thornton.....	Oshawa..	OWEN SOUND.....	" A. Tolmie.....	Saugeen.
TORONTO.....	" J. M. King.....	Toronto.	DURHAM.....	" J. McMillan.....	Mt. Forest.
GUELPH.....	" R. Torrance.....	Guelph.	SIMCOE.....	" M. Fraser.....	Barrie.
HAMILTON.....	" D. Inglis.....	Hamilton.			

JOHN LAING,

Convener of Committee.

KNOX COLLEGE—OPENING LECTURE BY REV. DR. WILLIS.

The College was re-opened, as usual, on the first Wednesday of October. Besides the Professors and the ministers of Toronto, the Moderator of last Synod, Rev. Dr. Ormiston, with many ministers from the several Presbyteries of the Church, and a large gathering of friends were present. We give the following notes of the opening lecture by Dr. Willis, which was listened to with much attention, and called forth repeated tokens of approbation.

In introducing his lecture, the Principal made a touching allusion to the circumstances which occasioned his appearing as the lecturer on the present occasion. He held in his hand a letter—the last, he believed, Dr. Burns had written, addressed to him (Dr. Willis)—in which he expressed his willingness to give the Introductory Address of this Session, and rehearsed some interesting particulars of his recent journey. Providence had called their revered friend away; and the Senate had devolved the duty on the present speaker. He would naturally be expected to improve the sad event; but, instead of making his deceased colleague the subject of his

discourse directly, he would be best fulfilling what would have been his own wish, by improving the occasion in setting forth the responsibilities of that Christian ministry, which in his case was terminated, but to which many here were looking forward. He would, in doing so, draw on what was remembered of the deceased—his labours and virtues—for illustration.

The subject of Dr. Willis' address was, "The more essential and the more ornamental qualifications for the Gospel ministry."

Under the former of these heads, piety was insisted on. It was not enough that the preacher should be sincerely religious. It was necessary that he should have deep impressions of the value of souls, and real love to the flock, founded on love to the Saviour. This, and *nothing* less, was the grand feeding spring of the energy and zeal which had in all ages distinguished eminent servants of Christ. This reconciled the mind to difficulties, disposed it without grudging to attempt great things, and to labour after great things, counting nothing of toils, nothing of sacrifices, in following out the ends of their ministry. How this is expressed by Paul!—"after it pleased God, who called me by his grace, to reveal his Son in me, immediately I conferred not with flesh and blood."

But next, Dr. Willis insisted, it was a great error to suppose that, if a man has piety, he has all the qualifications necessary. And, though the mind may seek an excuse from application to necessary learning, in the fact that learning often puffed up with the pride which eschews the humbling doctrines of the Gospel, and refuses to condescend to men of low estate, he would meet this prejudice, where existing, latent or avowed, by reminding the student that little learning has, at least as often, been associated with pride as much; and not seldom sincerely pious persons are found both the earnest propagators of doctrinal errors, and the most ready recipients of plausible novelties; that it is the very purpose of the studies which the Church prescribes to candidates for the sacred office, at once to guide in the investigation of truth, and to enable them with the greatest effect to unveil the specious disguises of error.

Dr. Willis argued the necessity of an acquaintance with the powers of language, in order to the exact conveyance of our ideas to other minds, and as well for the interpretation of Scripture as for the defence of truth. He held to be of much value the discipline of the mind by an acquaintance with the rules of logic. He who would know how to deal with the understanding of other men, and their feelings and passions, cannot afford to undervalue the study of the laws of the human mind, the principles of mental and moral philosophy; nor can he safely neglect the rules of method, or the logic of rhetoric, any more than what directly takes account of the processes of thought.

Under the heading of the ornamental, he recommended attention to the cultivation of the taste and the study of *belles lettres*. Whatever indolence may suggest, or a spurious pietism—as if to present the simple truth unadorned is enough, and as if only the sensuous in the mental constitution of hearers could be gratified by attention to the rules of fine writing—it is demonstrable from the testimony of experience in all ages, and among all communities, that there is a principle deep-laid in human nature, which demands its legitimate gratification in the employment by a speaker of a diction chaste, vigorous, lively, yea, harmonious and musical (in the sense in which this last term is used in treatises on the rhetorical art, such as Dr. Campbell's *Philosophy of Rhetoric*). We deprive the Gospel of an advantage which it has a right to receive, when we think it unworthy of us to

accommodate ourselves to this demand of nature. It has no identity—this choice of style—with the wisdom of words which the Apostle guards against when exposing a philosophy falsely so called. The best refutation of those who convert such Apostolic statements into an apology for a sluggish, or what is wrongly called a simple style, is in the example of the Apostle's own writing, which contains as happy instances of every rule of rhetoric as either Greek or Roman school would have exacted. It is quite an error to confound a chaste or ornate style with a high-flowing artificial style, or to hold the former unadapted to the common mind. There is no opposition between simplicity and elegance; simplicity may consist with sublimity and the loftiest flights of eloquence. But in order to be impressive, style must be pure, vivacious, vigorous—as Cicero puts it*—in distinction from what is coarse, dull, verbose, and unmusical. In the very common affairs of life, in mere ordinary communications, we see the effect of variety in the arrangement of words; how brevity and terseness shall sometimes fulfil the speaker's aim, and again a more copious diction. Look, (said Dr. Willis,) at the vivacity of the Psalmist's expressions—simple often—yet simple still when highly adorned. The very voices of nature on every side protest against the doctrine of a sluggish monotony, whether in writing or speaking. Beauty, ornament, is a law of creation. It is an idea having its archetype in the Divine mind. The evening sky, with its variegated brilliancies—the landscape—the garden—with their variation of hill and dale, and colours of every hue—the tints and shades of an autumn foliage in every forest of this land; the rivers and streams appealing to ear as well as eye, in the varying grades of sound, from the scarce audible murmur of the gentle purling stream, to the roaring of Niagara; these voices of nature proclaim nature's abhorrence of drivelling, insipid sameness in the written or oral communing of mind with mind. The Creator himself adapts to the love of beauty.

Let me, by a rapid transition, pass to the essential or ornamental—it is both—in the enunciation of truth. Let not the lessons a just elocution prescribes be neglected,—the rules for delivery. The ornamental—nay, the essential in public speaking—includes an exact attention to decorum of manner, to rules of emphasis, and to variety in the time and measure of utterance analogous to the variety to be desiderated in written style. They who would say “Let every man, independently of rules, follow his nature,” forget that what is called by some the natural, is rather really the adventitious. Elocution seems to bring back to the natural from the artificial, or from modes of address which have been formed by imitation, upon models accidentally cast in the way of our boyhood. We have authority in the example of the renowned masters of eloquence for attention to manner in speech—to gesticulation—to say all in one word—to “action.” This was the first thing, the second, the third, recommended by the great Grecian orator, whose resistless eloquence “wielded at will that fierce democracy—

“Shook the arsenal, and fulmin'd over Greece,
To Macedon, and Artaxerxes' throne.”

Towards the close of the lecture, Dr. Willis proceeded, as an analogous requisite, to urge what is becoming in general manners, in social intercourse, appealing to the Apostolic description of the charity which doth nothing unseemly; and to the requirement of whatsoever things are lovely as well

* “Omnium sententiarum gravitate, omnium verborum ponderibus est utendum. Accedat oportet actio varia, vehemens, plena animi, plena spiritus, plena doloris, plena veritatis.”—CICERO DE ORATORE.

as pure. He paid a tribute, in conclusion, to the deceased Professor of Church History, singling out for special commendation, his independence of mind and earnest purpose in following out his convictions of right. He selected for eulogy, among the Doctor's efforts as a public speaker, his appearance in the debate on Pluralities in the General Assembly of the Church of Scotland, and referred also to some specimens of sermons from his pen published in the *Scottish Pulpit*. Dr. Willis enlivened his reading of some selections from the Debate on the Pluralities, by inviting notice to the courteous tone and manner of those speeches. He fixed attention on the vigour of Dr. Burns' speech, the sound principles enunciated, and the historical knowledge brought so happily to bear on the question in hand. He also pointed out his independent action on the question of the reform of the Scottish Poor Law, and on Lay Patronage; and the Act called the "Veto" Act, in preference to which he had advocated an earnest application to the Legislature for a repeal of the offensive enactments of Queen Anne's time.

He added—"His labours in his latest years in Canada are well known to you all; and it is interesting and affecting, as we look at this library, to remember that the fruit of his latest visit to his native land was to replenish these shelves; and his all but latest week on earth found him busy in arranging those additions to your book store. We seem too, in the character of these books—including numerous copies of the standard books of the Church and volumes of sound Calvinistic Theology—to hear him, by his latest act, recommending to all our candidates for the ministry, an intelligent and zealous adherence to received truth."

PRESBYTERIAN COLLEGE, MONTREAL.

The opening lecture of the third session of this College was delivered by the Rev. Prof. D. H. McVicar, in Erskine Church, on Wednesday, the 6th October, the subject being:—"The Christian Ministry, its Divine authority and permanency, with current objections thereto." There was a good attendance.

The Rev. A. Young presided, and upon the platform were the Rev. Drs. Taylor and Irvine, Gibson, Watson, Anderson, Torrance, of Guelph, Professor Coussirat, &c.

The Rev. Dr. Irvine offered up prayer.

The Rev. lecturer showed that the Lord, by His spirit and the proper officers of the church, calls certain persons to preach the Word, and this order was to be continued to the end of the world. He swept away the figment of Apostolic succession, by showing that the Apostles did not appoint successors to themselves, but their place was now supplied by their writings. He then gave a number of reasons for the continuance of the ministry, founded on the nature of men and the wants of society, and also demonstrated the Divine appointment of the ministerial office by its happy effects. The lecturer next adduced the direct Scripture proofs, showing the permanency of the office of pastor and teacher, even to the end of the world. He deprecated the assumption of the office except through the proper and appointed authorities; also the exercise of its functions by uneducated, or half-educated men. He also referred to another class, who first contemned, or called in question, the office of preacher, then, virtually, became preachers themselves. He also glanced at the comparative backwardness of the class who, from position or education, were the most eligi-

ble to devote themselves to the sacred office, and alluded to the proneness of the literary men of the period to scoff at or treat sarcastically. The lecturer then suggested some remedies for this state of things, and at the same time warned ministers not to attempt to soften down, or popularize the Gospel, and concluded by suggesting that there was nothing against allowing a certain amount of itinerancy to the settled ministers of churches, and lastly, urging that they ought to have greater means of education, and be, in some cases, relieved of a portion of their labors, when the strain was too great on mind and body.

At the close of the lecture, the Chairman announced donations to the library, and stated that ten students additional to those formerly in attendance entered this session. Of these, six are French students from Kankakee, Illinois. These are to be prepared for the French field, while at the same time they all speak English, and give promise of being successful students. The expense of carrying on this department of the work is to be borne by a collection to have been taken up on the third Sabbath of October throughout all our churches and mission stations, as intimated in the last number of the RECORD. The Chairman also stated that the staff of instructors this session will be Professors Macvicar, Gibson and Coussirat.

COLLECTION—KANKAKEE FRENCH MISSION.

This Collection is appointed by the Synod to be taken up on the FIRST SABBATH OF NOVEMBER. The Committee trust that it will be liberal and universal. Last year only 214 out of the 500 congregations on the Roll of the Church—less than one-half—contributed to the funds of this Mission. The blanks are certainly more numerous than they need to be.

This is a Mission among the Roman Catholic French people, which, in the providence of God, has come into our hands, and is assuming a position and exerting an influence that ought to be gratifying to every Protestant. By its means opportunities of preaching the Gospel to Roman Catholics are opening up in many places. By its direct agency one hundred persons were brought out of the Church of Rome, and, we believe, to Christ, last year, and since our report to the Synod many more have come to our knowledge. The congregation at St. Ann's, under the pastorate of Mr. Chiniquy, continues to prosper in numbers and piety at Kankakee City; the Church, under the care of Mr. J. H. Paradis, one of the fruits of the Mission, is flourishing. Some supply of preaching has been given to the people of Muskegon, where a good work is in progress. Among the French people on the shores of Lake Huron, one of our converts has been labouring with much acceptance during the summer. We have frequent testimonies to the good influences which our people in St. Ann's are exerting on the Romanists of the Province of Quebec and other places.

There were 220 pupils in our Schools last year, and an average attendance of 145. They have been resumed; and for the month of September give an average of 112, with 130 on the roll. Six young men have been sent to the College in Montreal, who earnestly desire to devote themselves to the work of the ministry among their countrymen. One more is at Knox College, Toronto, and it is contemplated to aid other six in their studies at St. Ann's.

A liberal collection is all the more required this year, inasmuch as no contributions will be received from the Lower Provinces, and very little

from abroad; and especially because the people of St. Ann's have, by the rains and floods of the spring, lost almost their entire crops. They will be in great distress this winter. We trust to the benevolence of the Christian people in the United States to meet cases of actual destitution. But, as the people can do nothing for the Mission, we shall require this year to meet all its expenses.

The Committee confidently appeal to the liberality of the Churches, and trust to receive a liberal response from them all. They also solicit special prayer for the Mission on the day of the collection.

ALEX. F. KEMP,
Convener.

WINDSOR, ONT., 17th Oct., 1869.

Missionary Intelligence.

FREE CHURCH MISSIONS.

The *Free Church Record* contains brief reports of Missionary work in India and in South Africa. Mr. Cooper, writing from Nagpore, a large city in the centre of Hindostan, gives information of the reception of eight young persons into the communion of the Church there. Five of these were girls belonging to the Orphanage.

From South Africa Mr. Laing gives the cheering news of the baptism of seven men and four women, and the admission to full communion of two young persons baptized in infancy.

UNITED PRESBYTERIAN MISSIONS.

Dr. Valentine has been doing great things in Jeypoor. He has founded a native church and has already brought upwards of a thousand of the native youth under a scheme of instruction, including the Gospel of Jesus Christ. These services to the cause of Christ have been rendered by him gratuitously. Availing himself of the enlightened public spirit of the Maharajah, Dr. Valentine has succeeded in forming a Social Science Congress for Rajpootana, one of the results of the first meeting of which has been the establishment of a high school for the sons of the native nobles.

Nothing can be more cheering than the news which through various channels comes from South Africa to encourage the hearts of God's people. A few instances of Caffre jealousy are occasionally recorded; but these are thrown into the shade completely by the oft-repeated examples of kindly feeling and open-heartedness of which the missionaries cannot speak too highly. On the occasion of a new field for missionary labour being fixed upon by Mr. Girdwood, Mazabele, a Caffre chief of the Galaka tribe, among whom no missionary had ever before laboured, expressed himself in a manner that would have done credit to any commissioner among more highly civilized races, and gave assurance of a most kindly interest in the mission.

Dr. Robb continues his journal in the last number of the *Record* describing the progress of the gospel in Old Calabar. From Jamaica, another important mission field of the United Presbyterian Church, Mr. Ballantyne writes giving encouraging particulars of progress in secular and religious education.

IRISH PRESBYTERIAN MISSIONS.

The missionaries of the Irish Presbyterian Church send good news from India. Mr. Wells, of Ahmedabad, a city somewhat larger than Nagpore, and forming the western apex of the triangle that would include Jeypoor in the north and Nagpore on the east, is rejoicing in the fruits of his earnest and self-denying labours. Within a few months seventeen adults and children have been baptized by him, and he looks forward to the time as not far distant, when from among the ranks of the converts thus added to the Church, many able ministers and teachers will go forth for the evangelization of Western India.

Dr. Hunter, a missionary of the Irish Presbyterian Church in China, speaks highly of the Chinese character as seen by him amid many discouragements in New-Chwang.

ENGLISH PRESBYTERIAN MISSIONS.

The cause of Christ is prospering in China in the hands of the missionaries from the English Presbyterian Church. Dr. Gauld, who for some time had been seriously ill, is now restored in a great measure to health, but Mr. Masson, of Swatow, remains in a critical condition. Dr. Alexander Thomson is now on his way to supply the deficiency created by sickness in the work of the hospital at that place. In the island of Formosa Dr. Maxwell and Mr. Ritchie have been laboring with great success. Many converts have come in; some have burned their idols publicly; others have given up their opium smoking, and many have relinquished lucrative professions for the sake of the Gospel. On the 27th of last June seven men were received into the communion of the Church at Taiwanfoo, the capital of the Island, in the presence of a large number of spectators.

It is deeply to be regretted that the harsh reprimand which the home authorities, provoked by the misrepresentations of Mr. Burlingame, the Chinese Commissioner, administered to the late acting Consul Gibson, should have found him in such a state of health as it did. There can be no doubt that his death was hastened by the way in which his singularly wise and energetic conduct in connection with the protection of missionaries was misjudged. "It is singular that now the Chinese Government is repudiating the action taken by Mr. Burlingame in its behalf at foreign courts. It also appears that the Chinese have now a good many newspapers, the contents of which are chiefly foreign news; and in one of these the Duke of Somerset's speech, leading the senseless outcry against the missionaries was in the hands of Chinese readers before it had been seen by many Europeans. The Mandarins have everywhere native interpreters, through whom all news of importance reaches them from abroad."

GENERAL MISSIONARY INTELLIGENCE.

The Queen of Madagascar has given great offence to the French authorities by declining to take part in the opening of a Roman Catholic church in the island, further than by attending to receive the *hasina* or dollar due to the sovereign upon the erection of a new building.

In Japan, the Buddhists are showing signs of a desire to cast in their lot with Protestant Christianity. The Government of the Mikado has called upon two Reformed Dutch missionaries to take charge of two schools recently established for the education of children of the higher classes.

General Religious Intelligence.

REVIEW OF THE MONTH.

The great topic of the religious world in France seems to be the step taken by Father Hyacinthe in separating provisionally from the communion of the Romish Church. The effects of his preaching have been felt very widely; and in many towns and districts Protestant men and women, especially the latter, roused to a sense of their own duty by his zeal, have gone forth as evangelists and colporteurs, holding forth a purer word of life than that which he proclaimed.

In Belgium the great disproportion between the numbers of the religious or monkish orders and the secular or parish priests, and the want of men of education to fill the latter position, are exciting the attention of all classes, and notably of the Legislature. It was proposed in the Chamber of Representatives that the exemption from military service granted to those preparing to enter any of the religious orders should be suppressed, and, although the amendment was lost, enough was said and done to show that Belgium had lost all respect for her twenty-four thousand religious pensioners. In pleasing contrast to M. Rogier's sarcasm upon these idlers and the ignorance of the secular clergy, who are priests merely because they prefer the cassock to the plough, is the account of a visit paid to the Synod of the Christian Missionary Church, which met at Brussels on the 11th of August, by Messrs. Walker and Gifford, delegates from the General Assembly of the Free Church. This little Church, which is doing a good work in Belgium, is Presbyterian, and Free. The Protestant Established Church, having neither fixed creed nor discipline, and receiving government support as well as the Roman Catholic Church, is a very small community indeed. Most of its ministers are rationalists, so that the Missionary Church is called upon to do double duty on the watch towers of Zion, against Romanism on the one hand and infidelity on the other.

An awakening seems to be taking place in Holland, owing to the influence exerted upon the national Church, which is Presbyterian, but extremely moderate, by the example of an evangelical body evidencing much zeal and Christian activity, which broke off from the Established Church a few years ago, rather than submit to the use of a hymn book which the Synod imposed upon all congregations. Mr. Meyer, the Free Church Missionary to the Jews, labours in connection with this Church in Amsterdam.

In Germany there are political and other movements taking place that help forward the cause of truth, and notably in Austria. The opposition of the priesthood to the new Austrian constitution, and the horrid story of the cruelties inflicted upon the Polish nun, Barbara Ubryk, at Cracow, by her religious superiors, have created a ferment among the people that will not soon subside. Meetings in Vienna and elsewhere have passed resolutions calling for the abolition of monastic institutions. Side by side with facts such as these is one of a far less pleasing character. The Countess Stenbock, having appealed to the Supreme Court of Vienna against the sentence of an inferior court that had imposed a fine on her for distributing Bibles and Tracts in the Tyrol, has been again condemned, and the lovers of darkness are triumphing in consequence.

The Rev. A. Moody Stuart has written for the *Free Church Missionary Record* a most interesting article on "The Book and the Cup in the Land

of Huss." The communion cup is highly honored in Bohemia, owing doubtless to the fact that one great point sought for by the Bohemian patriots in the Reformation struggle was the extension of the cup to the people. Strange to say, although the Roman Catholics did not join with the Protestants in their recent commemoration of John Huss, they had among themselves a celebration of the five hundredth anniversary of his birth, which was held at his birth-place. The priests forbade it, but the people do not regard him as a heretic, and long to get back the cup for which he battled.

In Prussia a strong feeling of indignation prevails among the lovers of missionary enterprise against the Ritualistic Bishop of Calcutta, on account of his unwarrantable invasion of the rights of the German Coles Mission, by which he has deprived the Mission of much of its field and many of its converts. It is pleasing to be able to state, however, that this Indian Mission still subsists in full vigour, 750 heathen having been baptized by its missionaries during the last seven months.

Rationalism is much quieter among the Protestant Clergy of Switzerland than in former years. At the annual meeting in Geneva of the Swiss Pastoral Society, comprising most of the Protestant ministers of the fourteen Cantons, great unanimity of feeling prevailed; and although some most unblushing statements of Unitarianism and similar beliefs were made, the voice of the meeting was evangelical.

Three missionaries are working among the Jews of Italy, who number about forty-four thousand. Even the Rabbins attend the lectures of Mr. Coster, of the London Missionary Society, and thus hear the Gospel of Jesus Christ. The Jews are divided into two parties, one of which hold to the Talmud as the supreme authority, the other advocating reform, the first step in which must be the establishment of a Synod. A large number of these Italian Jews are so only in name, their belief being very similar to that of the Unitarian.

The Czar of Russia has been making important changes in the national Church, the principal of which are the doing away with the priesthood as a Levitical caste, reducing the number of cures, and raising the standard of stipend and qualification of the incumbents.

Recent intelligence from Turkey shows a great improvement on the former state of things as regards the spread of the principles of toleration among the various sects, Moslems, Christians and Jews, that compose its population. The typical Turkish Christian stands as much in need still of instruction as his Jewish and Mohammedan fellow-countrymen. "With respect to morality, the native Christian can hardly be judged too severely. The corrupt Christianity with which the people are familiar has so prejudiced them against the Gospel, that little can at present be done."

Spain is more prominently before the Christian world than any other part of the European continent. The good work of evangelization by the sale and distribution of the Word of God, as a whole and in parts, is being vigorously carried on in Madrid, Seville, and other places. The Spanish people seem everywhere eager for the Gospel. A training college for evangelists and students for the Ministry has probably by this time been opened in Madrid. In the meantime, labourers from many quarters are making great efforts to spread the truth. The children are being looked after, and one gentleman has made sacred music a vehicle for conveying the knowledge of the Saviour to the children of Madrid. Infidelity is in arms against Popish superstition and oppression, and the battle between the two

serves to distract the attention of both from the Protestant missionaries, who, in the meantime, are actively engaged in sapping the foundations of either.

The Roman Catholic Church is certainly not chargeable with Erastianism. The Spanish Minister of Grace and Justice having issued his commands to the dignitaries of the Spanish Church, requiring them to publish pastorals, calling for obedience to the constituted authorities, and to report all cases of disaffection within their dioceses, has been astonished by the unanimity with which Bishops and Archbishops have rejected the authority of the State. Their arguments, also, are so solid and convincing from a liberal standpoint, that it is difficult to see how Senor Zorilla will manage to escape from them.

In the United States the Presbyteries generally are declaring their acceptance of the Basis of Union, in most cases unanimously. In a few cases the decision has been adverse to union. Father Hyacinthe, who has arrived, is attracting a good deal of attention. He is, however, perhaps wisely, keeping silence.

The death of Rev. Dr. Adam Lillie, which took place suddenly in Montreal, is a serious loss to the Congregational Church, and indeed to all the Churches, for he was a good man, "and his praise is in all the Churches."

Home Ecclesiastical Intelligence.

CALLS, INDUCTIONS, &c.

CALLS.—The Rev. J. B. Taylor has received a call from the congregation of New Glasgow; the Rev. Walter Inglis, from the congregation of Stanley Street, Ayr; the Rev. James Robertson, from the congregations of Norwichville, &c.; the Rev. W. Graut, from the congregation of Vankleekhill.

INDUCTIONS—CLAREMONT.—The Rev. W. Peattie has been inducted as Pastor of the congregations of Claremont and Erskine Church, Pickering.

ENNISKILLEN.—The Rev. J. Thom has been inducted as pastor of the congregation of Enniskillen.

ORANGEVILLE, &c.—The Rev. W. McConnell has been inducted as Pastor of the congregations of Orangeville and Mono Mills. The Rev. J. M. King, of Toronto, preached and presided, and Rev. A. McFaul and Rev. W. M. Christie addressed the minister and people.

GUELPH—CHALMERS' CHURCH.—The Rev. Thomas Wardrope was inducted to the charge of Chalmers' Church, Guelph, on the 30th of Sept. The induction took place in the church of Rev. Mr. Torrance, which was quite filled by an interested and attentive audience. Rev. Mr. Middlemiss of Elora, preached, and the Rev. Messrs. Bowie and Thompson conducted the rest of the services. At the close, Mr. Wardrope received a very cordial welcome by the members of the congregation and others in the usual way. In the evening a very largely attended soiree, in celebration of the event, was held in the drill shed. After tea had been served, Mr. Middlemiss took the chair, and interesting addresses were delivered by the Rev. Messrs. Inglis, Hamilton, McDonald, Puslinch, the newly-inducted Minister and others. Very pleasing features in the business of the evening was the pres-

entations of a sum of \$50 to Mr. Middlemiss, who had been Moderator of Session since its organization, and of a number valuable books to Rev. John Hogg, for his friendly attention to the sick and afflicted in Chalmers' Church during the time they had been without a fixed pastor.

Mr. Wardrope enters upon his new sphere of labour in very favourable circumstances, and we sincerely trust that his labours in Guelph will be crowned with as great success as attended them in Ottawa, if not even more.—*Com.*

WYOMING.—The new church erected by the congregation of the Rev. W. M. Roger, was open for public worship on Sabbath, 10th ult. The services were conducted by Rev. J. M. Roger, M. A., of Peterboro, Rev. R. Scott, of Plympton, and the Pastor. The congregations were large and the collections liberal.

NEW CHURCH IN TORONTO.—The corner stone of a new church in the course of erection in Toronto, on King Street East, was recently laid by the Hon. J. McMurrich. The building is of brick, and will be a substantial and commodious church. This will be the seventh church in Toronto in connection with the Canada Presbyterian Church.

KINMOUNT.—The friends of the Presbyterian Church at Kinmount, where Mr. D. Millard, Student of Knox College, laboured as a missionary during the summer, held a meeting previously to his departure, for the purpose of manifesting their high appreciation of his character and services. Mr. Millard was presented with an address and a handsome sum of money. The meeting was presided over by Mr. James Hunter, and the evening was spent in a very pleasant manner.†

KNOX COLLEGE.—At a meeting of the Board of Knox College, held on the 6th ult., the subject of the endowment of the College was discussed. A committee was appointed to prepare a scheme to be submitted to the Board at an adjourned meeting on the 23rd instant.

THANKSGIVING DAY.—The Moderator has issued a circular letter appointing Friday, 5th inst., as a thanksgiving day for the abundant harvest.

SYNOD OF TORONTO—SYNOPSIS OF PROCEEDINGS.

This Synod met in Bay Street Church, Toronto, on Tuesday, the 5th Oct., 1869, at half-past seven o'clock, p.m.; and, after sermon from Ephesians iv.: 5, 6, by the Rev. J. Jennings, D.D., the Moderator appointed by the Supreme Court on the 17th June last, was constituted with prayer.

Mr. Wm. Fraser, at the request of the Synod, acted as Clerk, *pro tem.*

The Act of the Synod of the Canada Presbyterian Church, constituting a General Assembly and District Synods, was read.

The Roll of Synod, compiled from the Rolls of the Presbyteries of Cobourg, Ontario, Toronto, Simcoe, and Owen Sound, was read, and the attendance of members marked.

Dr. Jennings was unanimously elected Moderator, until the next ordinary meeting of Synod.

The various changes affecting the Roll of Synod since the meeting of Synod at Hamilton, were reported by the several Presbyteries and recorded.

A Committee of Bills and Overtures, consisting of four members, three ministers and an elder, from each Presbytery, was appointed, and Mr. R. Montearth nominated Convener thereof.

The Standing Orders hitherto used by the Synod of the Canada Presbyterian Church were adopted *ad interim*, as the Standing Orders of the Synod, so far as they are applicable. All members of the other Synods, who might be present at any of the sederunts, were invited to sit as Corresponding members.

Leave was granted to the several Presbyteries composing the Synod, to meet, at the call of their respective Moderators or Clerks, during the intervals between the sederunts of Synod.

Mr. J. M. Roger was appointed to unite with the Moderator in conducting the devotional exercises at the opening of the Synod in the morning.

The Synod held its second sederunt, according to adjournment, at nine o'clock, a.m., on Wednesday, the 6th October. After the usual devotional exercises, and the reading of the Minutes of the former sederunt, Mr. John Gray of Orillia was appointed Stated Clerk of Synod.

The thanks of the Court were tendered to Mr. W. Fraser, for officiating as Clerk up to the period of the aforesaid appointment.

A Committee of Finance was appointed to report in regard to the expenses of Synod, and the best mode of providing therefor. Of this Committee, Mr. Fletcher, of Scarborough, was nominated Convener.

It was resolved that the Synod adjourn at twelve o'clock, noon, that there be no afternoon sederunt for this day, and that the next diet be held at half-past seven o'clock, p.m.

A Committee, with Mr. A. Topp as Convener, was appointed to consider the state of religion within the bounds, and to report at the evening sederunt.

The next item of importance was a protest and appeal of W. Kennedy against a decision of the Presbytery of Owen Sound in sustaining the action of the Session of Port Elgin in suspending him from the fellowship of the Church for marriage with the sister of a deceased wife. The documents in the case having been read, parties sisted at the bar, and their statements heard, the Court, after considerable discussion, in which the Moderator took part, having left the chair for that purpose, ultimately agreed to the following finding:

That the Synod dismiss the appeal of Mr. Kennedy, and sustain the decision of the Presbytery in the case. Mr. Kennedy craved extracts, and protested, and appealed to the General Assembly.

There was also submitted a minute of the Home Mission Committee of the Church, intimating that Messrs. D. Inglis and A. F. Kemp had been appointed to appear before the Synod and advocate the interests of the Home Mission. It was agreed to hear these deputies at the evening sederunt.

The Synod then took up a protest and appeal of Mr. A. Tolmie, against a decision of the Presbytery of Owen Sound, in the case of a complaint of Thomas Burgess against the Session of West Arran, for refusing him a satisfactory certificate.

The parties having been summoned, there appeared Mr. Tolmie for himself, and Messrs. Dewar and Gauld for the Presbytery, and were sisted at the bar.

While Mr. Tolmie was making his statement, the hour of adjournment arrived, and the Court accordingly adjourned to meet at half-past seven o'clock p.m., and was closed with the benediction.

At the evening sederunt, the following items of business were transacted:

The devotional exercises were conducted by the Moderator, aided by Mr. J. Gauld. At the request of the Presbytery of Simcoe, the name of Mr. W. A. Johnston, of Willis Church, Ont., was added to the Roll of that Presbytery.

The Synod having now agreed to hear the Deputies from the Home Mission Committee, Messrs. A. F. Kemp and D. Inglis severally addressed the Court.

The thanks of Synod were tendered to them for their excellent addresses.

It was then resolved that the next meeting of Synod be held within Bay St. Church on the first Wednesday of April next, at half-past seven o'clock p.m.

The protest and appeal of Mr. A. Tolmie, against a decision of the Presbytery of Owen Sound, left unfinished at the time of adjournment at twelve o'clock,

noon, was again taken up, and Mr. Tolmie, the appellant, resumed and concluded his statement of the case. The Presbytery was also heard through its representatives.

Parties having been removed from the bar, it was, after deliberation, agreed to sustain the appeal, and reverse the judgment of the Court below.

This decision having been intimated to the parties, they signified their acquiescence and craved extracts.

The Committee on the State of Religion gave in a verbal Report, in which they recommended that the first sederunt of the second day of next meeting of Synod be constituted a conference for the purpose of considering the state of religion within the bounds,—that a Committee be appointed to prepare questions and send them down to Presbyteries, and from the answers thereto, to compile a report to be submitted to next meeting of Synod when the conference is held. The Synod adopted these recommendations, appointed a Standing Committee on the State of Religion, partly with the view of carrying out the aforesaid recommendations, and nominated the Moderator, Messrs. Topp, Monteath, and Dr. Thornton as said Committee, Mr. Topp to be Convener.

Mr. Topp, the Convener of the former Committee, was requested to write out the verbal report given in, and to transmit it to the Clerk of Synod.

The Clerk was authorized to procure a suitable Blank Book for engrossing the proceedings of Synod.

The Clerks of the respective Presbyteries were enjoined to submit their Books of Minutes to the next meeting of Synod.

The meeting was closed with devotional exercises.

JOHN GRAY, *Clerk.*

SYNOD OF HAMILTON.—The Synod of Hamilton met in Knox Church, Hamilton, on the evening of Tuesday, 12th Oct. The opening sermon was preached by Rev. G. Cheyne, Moderator, from Acts xi.: 23. Towards the close of the sermon, the Moderator referred to the progress of the Presbyterian Church in this country during the last 38 years. At the close of the sermon, the Synod was constituted, the Rev. D. Inglis, on motion of Rev. Dr. Ormiston, acting as Clerk *pro tem.* The roll having been called, the Rev. George Cheyne was unanimously appointed Moderator of Synod, and the Rev. W. Cochrane, Clerk.

At the sederunt on Wednesday morning, religious exercises were conducted by the Moderator, Messrs. Lowry and Smellie. Mr. James Walker was appointed Treasurer of the Synod Fund, and it was agreed that each congregation within the bounds should contribute at least \$1.00 to the fund. The salary of the Clerk was fixed at \$40 per annum.

An Overture from the Presbytery of Paris, on the subject of Sabbath profanation, was brought before the Synod. The overture was supported by Rev. W. T. McMullen, of Woodstock, Rev. J. Straith, of Ingersoll, and Rev. W. Cochrane.

It was agreed that Synod receive the overture, deprecate the evil complained of, urge upon the ministers and Kirk Sessions within the bounds to take such steps, in co-operation with Christians of other denominations, as may be deemed best fitted to bring the influence of public opinion to bear upon those who have the management of our railroads and other public works, and appoint a committee of Synod to secure simultaneous action. The committee was appointed as follows:—Rev. W. T. McMullen, of Woodstock, together with Messrs. John Straith, Thomas Lowry, and A. B. Simpson, ministers, with Messrs. McRae, Dickson, A. I. McKenzie, Thomas White, and James Henderson, elders.

A commission from the Home Mission appointed the Rev. John Laing to address the Court in reference to the operations of the Committee. Mr. Laing was introduced and addressed the Synod. He explained the various departments of the Synod's work, and gave much interesting information in reference to the mission field, especially showing the great need of an increase of missionaries and ministers, and urged the necessity of increased liberality.

On motion duly made, a hearty vote of thanks was given to Mr. Laing. Rev. Dr. Ormiston addressed the Synod in reference to Knox's College.

On motion made, the Synod expressed their cordial approval of taking immediate action for the endowment of Knox's College.

The next meeting was appointed to take place in Central Church, Hamilton. It may be stated that ninety-six ministers and elders were in attendance.

SYNOD OF LONDON.—This Synod met at London, on the evening of Tuesday, 12th October, and after sermon by the Moderator, the Rev. Donald McKenzie, on John XXI. 15-17, and 1 Pet. v. 1, 2, was duly constituted. There were present forty-seven Ministers and twenty Elders.

Mr. McKenzie having declined re-election, the Reverend Thos. McPherson, of Stratford, was elected Moderator for the ensuing year, and Mr. D. Waters, St. Mary's was appointed permanent Clerk.

Mr. McKenzie received the thanks of the Synod for his sermon and services as Moderator.

The Rev. Wm. Gregg, the Deputy of the Synod's Home Mission Committee, was heard in support of the *Home Missions of the Church*. On motion made, it was resolved that the thanks of the Synod be given to Mr. Gregg for his address.

Leave was granted to Presbyteries to meet during the Session of Synod.

The Synod adjourned at ten o'clock, p.m.

13th October, 11 a.m.

The first hour was spent in devotional exercises, the following members taking part: Messrs. John Ross, John Thompson, A. A. Drummond and Jas. W. Chesnut.

The Synod proceeded to consider the state of religion within the bounds. Messrs. Kemp, McKenzie, Allan, Walker, Thompson, Scott, (L.) and Ross took part in the conference. Special reference was made to the evil effects of Sabbath desecration by railways and steamboats. A committee was appointed to prepare a minute on the state of religion, for the consideration of the Synod.

It was decided to hold the next meeting of Synod at London, in the First Presbyterian Church, on the first Tuesday of May, at half-past seven, p.m.

A committee was appointed to consider the subject of Synod Finance.—Mr. Thompson Convener. At a subsequent stage of the proceedings the Committee presented the following report, which was adopted:

(1.) The Committee agree to recommend that the Synod Clerk's Salary be \$50, exclusive of expenses.

(2.) For the purpose of meeting the Synod's expenses, that it be raised by a collection, combined with the collection for the General Assembly, and one-third retained for the Synod.

(3.) And to meet the expenses of the present year, that congregations having a membership of one hundred be asked to contribute \$2, and those under that membership, only \$1, to be taken up forthwith.

(4.) That a Treasurer be appointed.

The Hon. A. Vidal was appointed to act as Treasurer of Synod.

Read and proceeded to consider an overture from the Presbytery of Chatham anent the examination of students.

Moved by Mr. Ross, seconded by Mr. Scott, (Plympton):—That we overture the General Assembly to *restore* to the Presbyteries the trust now committed to the Board of Examiners. It was moved in amendment by Mr. Waters, seconded by Mr. Musgrave:—That the further consideration of the overture be deferred, and that the overture be laid on the table until the next meeting of Synod. The vote being taken, the motion was carried, when the following members craved leave to record their dissent: D. Waters, Hon. A. Vidal, A. A. Drummond, Robert Hall, John Fotheringham, James Donaldson, John Thompson, W. M. Roger, Geo. Simpson, J. E. Croly. Messrs. Ross and Kemp were appointed to support the overture at the General Assembly.

At a subsequent stage of the proceedings Mr. Fotheringham gave notice, that at the next meeting of Synod he would move that the decision of Synod anent the examination of students be reconsidered.

Mr. Kemp was heard on behalf of the mission at St. Ann's, Kankakee, setting forth the destitute condition of the people there in consequence of the failure of the crops, and also the necessity of erecting a new church for the use of the mission. After consideration, Mr. Hamilton moved, seconded by Mr. Allan, in the terms following:—The Synod of London, Ontario, understanding that the Committee of the St. Ann's French Mission of our Church have commissioned their Convener, the Rev. A. F. Kemp, M.A., to proceed to Great Britain, and to solicit the aid of the Churches and people there for the erection of a place of worship in St. Ann's for the French converts from Popery; and considering the urgent wants of that mission, and more especially the trials to which the people are exposed this season by the almost entire destruction of their crops, do hereby cordially commend this enterprise to the consideration, confidence and liberality of the christian people in Britain, as one likely to promote the cause of Christ and the preaching of the Gospel to French Romanists. Instruct further their Moderator and Clerk to sign in their name this commendation of Mr. Kemp and his cause. The Synod decided in terms of the foregoing motion.

The Synod proceeded to consider the subject of Home Missions. After deliberation, Mr. Scott moved, seconded by Mr. Ross:—The Synod having heard the Rev. Wm. Gregg, Deputy from the General Assembly's Home Mission Committee, and having considered the subject of Home Missions, expresses its sense of the great importance of Home Missions, and recommend to Presbyteries that Missionary Associations be formed in the several congregations where these do not exist, with the view of securing an increase in the funds, and also recommend that the work of Home Missions be prosecuted with increased diligence, in visiting destitute localities and supplying them with the preaching of the Gospel, and also in building up the Mission Stations that have been already formed. The motion was carried.

The Committee appointed to draw up a minute on the state of religion reported. The report was received, and the minute adopted.

Read a memorial from the Rev. Andrew Kennedy anent the Ecumenical Council. On motion of Mr. Ross, seconded by Mr. McLean, the Synod decided that the recommendation of the London Resolution embodied in the Memorial be complied with as far possible.

Votes of thanks having been given to the Committee on arrangements and to the members of the Church in London for their hospitality, the Synod adjourned to meet at London, in the First Presbyterian Church, on the *first Tuesday of May*, at half-past seven o'clock, p. m.

D. WATERS, *Synod Clerk*.

SYNOD OF MONTREAL.—The first meeting of this Synod was held within Erskine Church Montreal, on the 19th, ult. and two following days. The opening sermon was preached by the Moderator, the Rev. Dr. Taylor, from Acts xiv: 3. "The Lord gave testimony unto the word of his grace." There was a good attendance of members. The Rev. Dr. Taylor was appointed Moderator of

the Synod, and the Rev. A. Young, Clerk. Several matters of importance were before the Synod for consideration, such as the "Marriage License Law," especially in the Province of Quebec; the cultivation of sacred music in families and congregations; home mission work within the bounds; and conferences were held in the matter of union with the Presbyterian Church of the Lower Provinces, the state of religion, and the subject of Temperance. The Synod closed on Thursday, the 21st, to meet again within Bank Street Church, Ottawa, on the second Tuesday of May next, at 7.30 o'clock in the evening. A fuller report of the proceedings will be given in the next number of the RECORD.

Proceedings of Presbyteries.

PRESBYTERY OF MONTREAL.—At Montreal, the sixth and seventh days of October, 1869, the Presbytery of Montreal held an ordinary meeting, the Rev. Daniel Patterson, of St. Andrew's being Moderator *pro tempore*, and the attendance fourteen Ministers with three Elders.

Inter alia :—

The Rev. R. Torrance, of Guelph, was asked to sit as a Correspondent member of Court.

Moderations in a call were granted to the congregations of Inverness and New Glasgow; Mr. William Grant, probationer, accepted a call addressed to him by the congregations of Yankleekhill and East Hawkesbury, and the Presbytery took steps for his ordination on the eighteenth inst.; whilst the Rev. John McDonald laid on the table the resignation of his pastoral charge at Winslow, and the Court cited the parties interested to appear before it at Montreal, in Erskine Church, on the twenty-first day of October current.

John Cochrane, John M. McAllister, B.A., Matthew Hutchinson, and James Wellwood were admitted as Candidates for the Holy Ministry, and certified to the Board of Examiners of Presbyterian College, Montreal; F. McLeod having read an Exegesis on John viii.: 28, which the Court approved, was also certified to the said Board; and Colin Campbell Stewart, B.A., having passed the usual trials, was duly licensed as a Probationer.

The Rev. J. M. Gibson gave in the quarterly Home Mission Report, which was received and considered.

The Rev. Alexander Young, returned from the late meeting of the General Home Mission Committee, reported that said Committee had agreed to grant \$100 per annum to the congregation of Lancaster, and \$200 to the congregation of New Glasgow, for one year from the date of their obtaining a minister.

The following Overture, brought in by Mr. W. B. Clark and Dr. R. Irvine, was adopted and ordered to be transmitted, viz.:—

"Whereas the law of marriage, more especially as administered in the Province of Quebec, in as far as regards Marriage Licenses, and the effects and consequences of the same, is defective in securing the important end contemplated by such Licenses, and oppressive, partial and unjust in its operation so far as Protestant Ministers are concerned,—it is humbly Overtured to the Reverend the Synod of Montreal, of the Canada Presbyterian Church, that a Committee be appointed to draw up a Petition to the Parliament of Quebec, praying that the present law regarding Marriage Licenses should be so amended that the same privileges may be extended to the various Protestant Churches as are enjoyed by the Church of Rome."

The Reverend J. M. Gibson having introduced the following Overture, the Presbytery agreed to adopt and transmit it, viz.:—

"Whereas the state of the mission field under the care of this Presbytery is such as to call for the adoption of some special measures, not only to foster the

existing stations and to extend the work so as to overtake the destitute parts of the field, but even to prevent their present charge from falling into disorganization and decay ;—

“Whereas, in the opinion of this Court, nothing short of the appointment of an Agent to devote himself exclusively to the management of this work seems likely to secure the end in view ;—

“And whereas the late alteration in the constitution of the higher courts of the Church, according to which District Synods have been constituted, affords a favourable opportunity for making such appointment, inasmuch as such Agent might be able to undertake the direction of the entire mission work of the Synod of Montreal ;—

“It is, therefore, humbly overtured the Synod of Montreal, at its first meeting, to select an ordained Minister possessed of the requisite gifts and qualifications, and appoint him as General Agent of the Synod of Montreal.”

On motion of Professor Macvicar, seconded by Dr. Irvine, the Presbytery adopted the following resolution, viz.,—“That due time be given in all cases to the examinations of students ; that such examinations, as a rule, be not sustained unless one-third of the questions proposed in each branch be fully and accurately answered ;—and, that the following members of Presbytery be appointed examiners for one year from this date, viz.,—Dr. Wm. Taylor and Mr. A. C. Gillies, Examiners in Hebrew ; Messrs. Watson, Gordon and Clark, in Latin, Greek and Exegetical Theology ; Messrs. D. Paterson, J. Mackie, and Professor Macvicar, in Apologetics, Homiletics and Church Government ; Messrs. J. Anderson and J. M. Gibson, in Systematic Theology and Hermeneutics ; Dr. Irvine and Mr. Alexander Young, in Church History.

The next ordinary meeting of Presbytery was appointed to be held at Montreal, in Côté Street Church, on the fourth Wednesday of January next, at ten o'clock *ante meridiem*.

The Moderator closed with the blessing.

JAMES WATSON, A.M.
Clerk of Presbytery.

Huntingdon, Province of Quebec, }
12th October, 1869. }

PRESBYTERY OF SIMCOE.—A Special Meeting of the Presbytery was held, by permission of Synod of Toronto, in the basement of Bay Street Church, Toronto, on the 6th October, at four o'clock, p.m.

The acceptance of Mr. Johnston's demission as Pastor of Willis Church, Ont., was considered, when it was resolved, on account of certain irregularities of procedure on the part of the Session of said Church, to begin the case *de novo* from the time of Mr. Johnston's resignation.

Mr. J. K. Hislop was appointed corresponding member of the Foreign Mission Committee.

The Presbytery having, at its last meeting, divided the Pastoral charge of Mr. Hislop into two separate charges, petitions were presented from each, very numerous, signed, requesting the services of Mr. Hislop as their minister. The Court, having laid the matter before Mr. Hislop, he, after long consideration, selected the charge of Alliston, Burns Church, and Angus, and accordingly resigned that of Carlake, Ivy, and Town Line. The resignation was ordered to lie on the table till next ordinary meeting, which is to be held in Barrie on the first Tuesday of November.

The meeting was closed with the benediction. The next meeting of Presbytery is to be held in the Barrie Presbyterian Church, on the 2nd November, at eleven o'clock, a.m.

JOHN GRAY, *Presb. Clerk.*

PRESBYTERY OF DURHAM.—This Presbytery held their ordinary meeting at Durham on the 28th Sept. Messrs. Wm. Martin, Mark Danby, and Samuel Acheson, students, were examined, and passed satisfactorily, and the Clerk was instructed to grant them certificates to that effect.

Mr. McMillan gave in Home Mission report. It was resolved to apply for the services of three probationers for next term. Mr. McMillan was appointed to attend the meeting of the Home Mission Committee, as also member of the Foreign Mission Committee.

WM. PARK, *Pres. Clerk.*

On account of the space occupied with the proceedings of Synods, we are reluctantly obliged to leave over the proceedings of some Presbyteries.

Obituary Notices.

THE LATE REV. WILLIAM MOORE MACKEY.

Early in the spring of 1852, the writer of this notice received appointments to labour at North Gower—then a Mission Station in its infancy—and on the afternoon of the first Sabbath preached in the house of the father of him whose death we are called to record, William Moore Mackey, since then so favorably known and tenderly remembered by many of our congregations and Mission Stations. It was in these circumstances that our attention was first drawn to the fair-haired, bright-eyed lad of eighteen, as he listened with attention to an address on the words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Then an intimacy was formed that was unbroken until our heavenly Father called him to reward and rest, on the 22nd of April last.

Mr. Mackey was born in the Township of Goulburn, County of Carleton, in the year 1834. The days of his boyhood were marked by much thoughtfulness and deep seriousness on the subject of personal religion, and at the early age of thirteen he gave satisfactory evidence of being acquainted experimentally with the constraining love of the Lord Jesus, confessing at that early period his faith in the Son of God. His constitutional tenderness made his deep affection toward his mother, with those who knew him best, very noticeable, while her faithfulness and prayer had much to do instrumentally with his early piety. We can never forget his own disclosures in the ear of friendship, of her wrestlings in prayer with and for the conversion of her boy; and she had doubtless in her own heart given him to the Lord and His work.

Every opportunity was given him for the cultivation of his mind, in attendance on the Grammar Schools at Prescott, and Kemptville. In 1850 he intimated his desire to be engaged in the work of the ministry, and shortly after this he is found, although just eighteen, addressing his fellow-men as opportunity presented, on their best interests for time and eternity. His tender animation and elegance of diction, accompanied with force of thought, through all his public services, rendered him highly acceptable, and much sought after by those who knew him best.

In the Fall of 1853 he went to Toronto, and entered on the prescribed course of Knox College. His ability, attainments and application to the routine work, as also his modest manner, soon marked him out, and won for him the esteem of the Professors and his fellow-students. In mathematics and classics he excelled, and he took a special pleasure in the exer-

cises of speculative philosophy; its limits and value he well understood. His College career was often interrupted by failing health, and the seeds of disease began to show themselves in such a way as indicated to those who were most with him that the Church below had short work to look for. In these interruptions, as strength permitted, he devoted himself to educational pursuits, being two years—1857 and 58—Classical Tutor in the Georgetown Institute, giving considerable attention to the delivery of public lectures on Education. Most of the summer vacations, when health permitted, were spent in missionary work in the Presbytery of Ottawa; of which labours such places as Osgoode, Wakefield, Renfrew and Pembroke, cherish endeared memories.

It was to him a peculiar delight to preach the everlasting Gospel to his fellow-men; but the nervous prostration, and not unfrequently extreme suffering for days after, often caused him to shrink from this highest form of work. In the spring of 1862, when his collegiate course was completed, he received an appointment to Brantford, at a time when the congregation there was passing through trial; he did much to encourage and establish them, and his short time of labor there is still precious to not a few, who began to look to him as their future pastor; but severe illness again laid him aside.

In the fall of that year, and winter of 1863, he was invited to take part in a more private way, associated with the Pastor of the Congregation at Cumberland, in the increased duties connected with a time of religious awakening and revival. This freed him from public responsibility which always told on him; but his own deep experience and clear views of the way of life, and his gentle way of dealing with the anxious, rendered him of great service in prayer meetings and private dealing. In after years he often referred to these months of blessing; and, as the writer has just spent two weeks on that same field, he may say, that the name of Mr. Mackey is fondly cherished, and many of his counsels still remembered.

It was in the summer of this year, at Ottawa, on the fifth day of August, after the usual trials, Mr. Mackey was licensed by the Presbytery of Ottawa. His mind was often exercised as to his call to the work of the ministry, doubts that arose sometimes from the state of his body, and its reaction on the mind. Being with him the night and morning previous to his trial exercises, we shall not easily forget his state of mind in the more immediate and public consecration of himself to the work of Christ. In the winter of 1864 there were addressed to him two calls; one from Brooklyn and Columbus, and one from Whitby. Anxious to enter fully into the work, yet fearing the result on his strength, he sought the best medical advice, and was dissuaded from entering on the work. This he felt keenly, and was much disheartened. Rallying somewhat during the following summer, he was invited to act as helper to the Rev. D. H. McVicar, then Pastor of Cote Street, Montreal. His acceptability in this sphere of labor, no terms can too highly eulogize. While here, his mind became occupied with the possibility of entering the Mission field in a warmer climate—South America or the South Sea Islands; but fluctuating between hope and discouragement, his voice often failing him, he finally settled down by taking charge of the Grammar School in Kemptville, and as our congregation there was vacant, he accepted appointments from the Presbytery of Brockville to preach once in two Sabbaths. This, in addition to his other duties, proved too much, and in August of 1867, he was obliged to resign the School and return home. This proved to be his last work. Bronchial

disease brought him to the brink of the grave, no hopes of recovery being entertained during that winter. In addition to the fatherly and pastoral care of the Rev. Mr. Lohead, of North Gower, he was visited at different times by brethren of the Ottawa Presbytery. These tokens of consideration and brotherly love were highly prized. He spoke freely and fully of his completeness in Christ, and his hope of the glory of God. Spring came, and again he rallied, and again speculated on the influences of a warmer climate, and of doing work for the Master; but another change came, and the end hastened. It was peaceful, hopeful and happy. From the plenteous harvest one worker in the midst of his days has passed away, whose kindly voice still lingers in the ears of many of our people, whose gentle manner is still impressed on their hearts.

In the disposal of his books and papers, and the means under his control, he specially remembered Knox College and Foreign Missions, by setting apart forty dollars for each. May the Lord of the harvest thrust forth many laborers into his harvest.

J. McE.

WILLIAM DUNBAR, ESQUIRE.

The pages of the RECORD have recently contained several notices of the removal of valuable men from spheres of usefulness, which they have occupied creditably to themselves and beneficially for others, and some of them were honored to take a prominent part in the formation of the Canada Presbyterian Church. While it is gratifying to think that they have, after "enduring hardness," rested from their labours; yet when we think of their devotion and energy in prosecuting their work in the vineyard of the Lord, and consider how difficult it is to get their places supplied, we feel disposed to cry with the Psalmist, "Help, Lord, for the godly man ceaseth!" A brief space in the RECORD is solicited for another notice of the kind referred to, both as a tribute to departed worth, and as calculated, it is to be hoped, to stimulate and encourage those still in the field of Christian labour, or coming forward to enter it. We allude to William Dunbar, Esq., an early settler in the Township of Pickering, over thirty years an elder, and the father of the respected minister of Glenmorris. Mr. Dunbar was a native of the parish of Laurencekirk, Scotland, where he early acquired with his father the trade of millwright, but being of an enterprising spirit he removed southward in early life, first to St. Andrews, and after some years to Largo, where for many years he carried on his business and acquired a well-earned reputation for skill and efficiency in his department. Business could not become with him, however, a thing of routine; he could not plod on from year to year in his work simply as it had been learned. Possessed of superior mechanical talent, he sought to improve himself by extensive reading and study, and succeeded to a degree quite remarkable for one whose time seemed completely occupied by active mechanical labours. He attained an accurate acquaintance with the leading departments of natural Philosophy, and possessed a certificate from one of the highest scientific authorities of Britain, the late Sir John Leslie, bearing testimony to his superior mechanical talents, and to his qualification for the various departments of practical engineering. With such acquirements, uncommon mental and physical energy and great self-reliance, he was specially qualified for working his way in the world. He was not content to know all that belonged to his own department. He "intermeddled with

all wisdom," as the means of doing so came within his reach. He studied extensively the subject of political economy, and was well informed also in the department of theology. Here it may be remarked, he was entirely a self-made man. His early advantages, either in the home circle or in the wider sphere of his native parish, from remarks we have often heard him make, must have been small.

Having a family of six sons, Mr. Dunbar emigrated to Canada in 1831, and after looking around for some time, he purchased land in Pickering, near Frenchman's Bay, and there, while his elder sons engaged in mechanical pursuits, he, with his younger sons, set about clearing his land and plying his trade when circumstances required; and there, for the period of 38 years, he exerted no small influence for good. His remarkable uprightness and energy of character soon brought him into notice, and he was called to fill several offices of trust, and he was ever found thoroughly efficient and trustworthy. He took a lively interest in education, and was chosen a School Commissioner before the existing School Act was passed; he was for many years the Township Treasurer, and also a Justice of the Peace. With an ever restless activity, he had yet a singularly well balanced mind, exhibiting a rare combination of deep and earnest thought, with great promptitude of action.

Mr. Dunbar was an enlightened and exemplary Christian. In the matter of religion, as in other things, he would take nothing for granted. He was remarkable for "proving all things," and discovering "that which was good," he held it with a firm grasp. Truth seemed always to hold a high place in his thoughts and enquiries; and no matter in what department his attention, in the pursuit of knowledge, might be engaged, he made his own independent enquiries, and came to an independent conclusion. Whether some problem in Statics, some question in politics, or a doctrine of Divine Revelation attracted his notice, it was investigated with persevering determination, and with singular calmness and freedom from prejudice. In all this there was much to admire and much deserving of imitation. It is extremely rare to find one of such extensive reading and inquiry who has so few mere theories or speculations. His opinions seemed to be all principles, which must have a practical application. Accordingly, for him to see a point clearly, and to make some use of his conviction, was about the same thing, so promptly did he, in all cases, act out his convictions.

Though much and deservedly respected, yet as the author of a notice of him in the *Globe* well remarked, "he escaped the woe pronounced upon the man 'of whom all men speak well.'" His clear intellect and honest heart, with an ardent temperament, rendered him liable to offend some who could not be roused to an interest in matters which he felt to be important, or who were backward to take their share in matters requiring hearty, active co-operation. His own judgment was so clear and unwavering, that he had scarcely patience with those whose mental processes were slower, or who were disposed to hold back where responsibility would be incurred. He often seemed incapable of conceiving how others could hold opinions on matters of importance, and not at once give them a practical turn. He was always, as a man and a Christian, thoroughly in earnest. What his "hand found to do," he did "with all his might," and in no respect was that *might* small; though noise and bustle never characterized his pursuits. Once entered on what he believed to be the right course, it was prosecuted with persevering energy; impossibilities might obstruct him, but discouragements never. Indeed, had his lot been cast in earlier times, he would, if

circumstances had called him into trial, have given ample proof that he had in him *the stuff of which martyrs are made.*

One feature of character in keeping with what has been said, merits notice, as it added immensely to his usefulness, and the want of it in many mars their influence for good. Mr. Dunbar was *always ready* for work. While incessantly active, at one time for years, with multifarious concerns in hand, yet he was never absent when expected to be present. Whenever the interests of education, of good government, of agriculture, or the affairs connected with the prosperity of the Church required meetings to be held, whoever might absent, owing to so-called engagements, one of the busiest men in the community was always present, and had time to attend. Here, as in other matters, his sense of *duty* was ever apparent. He was also most worthy of imitation for his enlightened discharge of obligation as a *Christian steward.* He was as prompt in giving wherever he felt a claim, as he was in acting. Within about three years after his settling in the country, a preaching station was organized in the vicinity by Mr. (now Dr.) Thornton, who had by that time settled in the Township of Whitby, and from that period forward until changes in the centres of population required the erection of a church in the village that grew up around him and bears his name, Mr. Dunbar was a most liberal supporter of the cause, and untiring in his efforts for its advancement, not only near himself, but throughout the country in general. Indeed in all movements for advancing the moral and religious interests of the community, he took a prominent part. The Church, Bible, Tract and Temperance Societies, shared his liberality. He was deeply interested in the prosperity of the Presbyterian Church, and with this view, for several years furnished assistance to some young men in studying for the ministry, and he has considerably devoted, by his will, \$500 to institute a bursary in Knox College. Mr. Dunbar had, during the last two years, suffered considerably from paralysis, affecting, not only to some extent his power of motion, but his sight and hearing also. To one who had been a devourer of books, inability to read was a sore privation, but was borne with great quietness and resignation, and was much less felt than, doubtless, it would have been had he not such mental stores as furnished means of useful reflection. He took part in the weekly prayer meeting until near the end of his lengthened pilgrimage, manifested always a keen relish for devotional exercises, as we learn from his minister, the Rev. A. Kennedy, in whose assiduous attention in his growing feebleness, and able ministrations, he experienced great delight. Old and full of days, and with a "good hope through grace," his honorable and useful career was closed in his 83rd year. The hope referred to was steadfast, its foundations having been carefully tested. Several years before his death, when, in a severe illness, he believed himself dying, he remarked to his minister, that he "had no triumphs to boast of, but he was certain that he had a firm faith in the Lord Jesus." Let his removal, with that of others to whom your pages have recently borne honorable testimony, impress on those who remain the Apostolic counsel "Be followers of those who through faith and patience inherit the promises."—T.

DEATH OF A STUDENT.

DIED—Of consumption, at the residence of his father, Township of Seneca, on the 13th Oct., William Turnbull, aged 25 years.

He was born in the Township of Thorold, but was brought to the Township of Seneca when only four weeks old, where he has ever since

remained. The deceased was a remarkably amiable young man, and those only knowing him best, loved him most. His quiet deportment, his irreprouchable life, and above all his uniform caution in the use of the tongue in the way of speaking evil of others, the writer takes pleasure in mentioning as worthy of imitation. Not boasting of piety, he was undoubtedly its possessor. He was an affectionate son and brother, and a warm-hearted Christian, and greatly interested in the prosperity of the Church of which he was a member, and evinced a strong desire to serve God in the ministry of his Son. With this object in view, he had spent a considerable part of his time in studying, and was actually engaged in prosecuting his studies in Knox's College at the time he contracted the disease which has terminated so fatally. His sufferings were endured with patience and resignation. His death was calm and peaceful, and we cherish the hope that what has been loss to us, has been great gain to him, and that he has entered upon that rest which remains for the people of God. Still there is a debt which we owe to the departed. For him who has gone, we mourn—the honest tears which copiously flow are the “jewelled tributes” to departed worth and loveliness. A large concourse accompanied the remains to the grave, sympathizing with his sorrowing relatives, who feel sadly the great loss they have sustained. The Church on earth is thus often called to bewail the loss of her members. Only two months ago an esteemed father and Professor fell asleep, and now a young and promising student has quickly followed. Let us rejoice that while the Church on earth is losing her members, the Church triumphant in heaven is receiving daily accessions from the redeemed among men. The early death of an interesting believer is touching to the affections of those who remain; but Christian, if your light is burning brightly, you cannot for yourself go too soon. How enviable the lot of those who are freed from sin and sorrow, who come up from the washings of Jordan white and clean, and are henceforth permitted to drink from the fountain of unmingled blessedness, unspeakably happy and joyful forever. Death to such an one may be like the peaceful slumbers of a little child, as he shuts his eyes, opens them again, but is safe—

“Hark! they whisper; angels say,
Sister spirit, come away.
What is this absorbs me quite—
Steals my senses—shuts my sight—
Drowns my spirit—draws my breath;
Tell me, my soul, can this be death?”

A FELLOW STUDENT.

Correspondence.

THE LATE REV. DR. BURNS.

QUEBEC, Sep. 24th, 1869.

To the Editor of the RECORD.

Dear Mr. Editor,—In the death of the venerable Dr. Burns of Toronto, a “Prince in Israel” has fallen, and our Church may well mourn. Will you kindly allow me a little space in the RECORD to make a “suggestion” which I feel sure will receive the warmest sympathy of all belonging to our Zion. I think it is meet that our Church should erect a tribute of affection to the memory of this departed saint, in appreciation of his labors

in Canada. I would propose that this tribute should be in the form of a monument over his sleeping dust; but should the liberality of our Church exceed the funds necessary for this object, I would further propose that the remaining sum should go to the endowing of a "Burns' Memorial Scholarship or Bursary" in Knox's College, where he breathed his last, and the name of which, I believe, would have been found engraven upon his heart. The labours of the late Rev. Dr. Burns were not confined to one part of these Provinces; the East as well as the West shared in them, and Nova Scotia, New Brunswick, and Newfoundland were all visited in turn—some of these Lower Provinces more than once. Many friends there would be glad to join in this "tribute of affection." Let us take a backward glance at the state of our Church in Canada when the Rev. Robert Burns, D.D., Paisley, was called to the charge of Knox's Church, Toronto. Knox's College was then in its infancy, merely beginning to breathe; our Ministers numbered few, and our adherents were also few; but from Ontario Terrace (the Doctor's residence—the College, and the Academy) went forth influence which was felt through all our Church; and this influence was largely owing to Dr. Burns' untiring energy and truly missionary spirit. Merely to hint at all the Doctor's labors would occupy too much space, but in regard to Quebec, I may say that he supplied the pulpit of St. John's Church (now Chalmers') for several months during its long vacancy, and did much Missionary work. Quebec again shared in his labors in the summer of 1862, and on that occasion he extended them as far as Cacouna. To preach there once on the Sabbath did not satisfy his ardent spirit, but he longed to gather an afternoon congregation at Riviere du Loup. In the following summer he became the guest of the Rev. W. E. Clark, Chalmers' Church, and preached and visited much in outlying districts. His life would be a valuable addition to our religious biography, and I trust the task will be as ably executed as his own life of the late Rev. Dr. McGill of Glasgow.

In his labors he was cheered and sustained by Mrs. Burns, whose large Christian heart and intellectual attainments so well fitted her for her position as the wife of such a man. Who can estimate the amount of good she has done by her Bible classes for the young, thus reaching the female heart at an impressible age, and moulding the minds of future mothers. And, now that Dr. Burns has entered on his rest and reward, let us not be forgetful of our duty, but bear testimony to his worth and labors by the erection of a suitable "Tribute of Affection."

I remain,

Dear Mr. Editor,

A MEMBER OF THE CANADA PRESBYTERIAN CHURCH.

(We have received other communications on this subject. It is evidently the strong desire of many friends that there should be some lasting tribute to the memory of the deceased Dr Burns. Some have suggested the endowment of a chair in Knox College—some the establishment of a Scholarship or Bursary—and some, as the writer—the erection of a monument over his dust. We trust the matter will be kept in view, and that some means may soon be devised for deciding in what way the views of friends shall be carried out.—EDITOR.)

MONEYS RECEIVED UP TO 20th OCT.

SYNOD FUND.			
Metis.....	\$4 36	Fingal.....	\$5 26
Campbellville.....	5 00	Elmira, U. S. (Am. Cur.).....	20 46
Baltimore.....	6 00	Carradoc (not for Knox College as in last RECORD).....	16 60
Millbank.....	5 00		
Nairn Church.....	3 05	KNOX COLLEGE.	
N. Gower.....	7 00	Campbellville.....	12 00
Mosa.....	8 70	Mosa.....	48 00
Ekfield.....	12 96	Friend per Rev. R. Hamilton....	5 00
Proof Line.....	6 30	Ashfield.....	46 00
Oshawa.....	8 00	Ekfrid.....	24 00
Leaskdale.....	3 35		
St. Andrew's.....	4 25	KANKAKEE MISSION.	
Prescott.....	8 00	London, St. Andrew's.....	9 65
Oakville.....	11 76	Friend (J. T.).....	13 00
Smith's Falls.....	8 00	Acton.....	10 00
Amherstburgh.....	2 50	Mrs. Kellie, Vankeekhill, for sufferers.....	3 00
Kingston, Brock St.....	10 40	Friend, for.....	2 00
Ayr, Knox's.....	12 82	Peterboro, 'per Rev. C. C. ".....	81 09
Prince Albert.....	3 80	Friends in Peterboro' ".....	26 33
Brampton, Knox's.....	7 00	Young Men's Chr. Assoc'n ".....	44 11
Acton.....	7 00	Lakefield.....	33 95
Montreal, St. Joseph St.....	8 00	Ottawa, Bank St.....	30 00
Zorra.....	15 00		
Elora, Knox's.....	8 00	HOME MISSION.	
Shakspeare.....	8 57	Campbellville.....	12 00
{ Caledonia, Argyle St.....	8 50	Ekfrid.....	29 33
{ Allan Settlement.....	8 50	Vankeekhill.....	6 06
Dalhousie Mills.....	1 95	Beaverton, add'l.....	2 00
St. Louis and Valleyfield.....	13 80	Euphemia.....	4 50
McKillop 1st.....	4 00	English Settlement.....	22 30
{ Port Dover.....	4 00	Proof Line.....	11 44
{ Simcoe.....	4 00	Zorra.....	48 46
Woodville.....	9 00		
Napanee.....	5 00	FRENCH CANADIAN MISSION.	
Paris, Dumfries St.....	12 00	Nairn Church.....	4 65
Bayfield.....	5 40	{ St. Louis de Gonzague.....	9 11
{ Mt. Forest, Knox's.....	4 79	{ Valleyfield.....	8 34
{ " " Gaelic.....	4 21	Chippawa.....	4 62
Beaverton.....	10 68	Friend (for Pointe aux Trembles)	7 00
Buxton.....	5 00		
Hespeler.....	4 69	WIDOWS' FUND.	
Peterboro'.....	16 00	Drummondville.....	15 00
Elmira, U. S. (Am. Cur.).....	6 30	Campbellville.....	3 00
Normanby.....	3 00	S. Plympton.....	6 00
Port Hope.....	16 00	Baltimore.....	10 00
Pictou.....	9 00	{ W. Gwillimbury, 1st.....	8 67
Manchester.....	6 00	{ Essa, 1st.....	6 33
Nissouri.....	3 50	N. Plympton.....	3 00
Madoc.....	4 50	Waterdown.....	5 00
FOREIGN MISSION.			
Hampstead, S. S. for Indians....	5 86		
Mrs. Kellie, Vankeekhill.....	2 00		

Hastings.....	\$5 00	Ayr, Stanley St.....	\$8 00
" for Aged &c., Fund.....	2 00	Derry West.....	4 75
Hullett.....	7 24	Markham, Melville.....	6 20
Seneca.....	2 50	" Brown's Cr. for Aged, &c	2 50
{ Kincaidine West.....	1 50	{ Richmond Hill.....	10 70
{ Pine River.....	2 50	{ Thornhill.....	3 70
Kingston, Chalmers'.....	12 00	Shakspeare.....	12 00
" Brock St.....	17 00	Dalhousie Mills.....	5 85
Coldsprings, for Aged, &c.....	9 00	Tilbury East.....	7 30
Eden Mills.....	2 20	Waddington, (Am. cur.).....	22 35
N. Gower.....	7 00	Guelph, 1st.....	8 00
English Settlement.....	9 68	McKillop, 1st.....	4 00
Aldboro, Argyle Ch.....	7 68	Napanee.....	6 00
Westminster.....	8 45	Beaverton.....	9 79
St. Andrew's.....	6 00	Buxton.....	3 00
Prescott.....	8 00	Fingal.....	9 30
Indiana.....	4 00	Egmondville.....	12 00
Oakville.....	14 94	Elmira, U. S. (Am. cur.).....	9 46
Smith's Falls, for Aged, &c.....	10 00	Islay.....	6 50
Smith's Falls.....	9 00	Pictou.....	8 00
Amherstburgh.....	3 50	Sarnia.....	28 64
Tilsonburgh.....	7 00		
{ Moore, Burns' Ch.....	15 00	With rates from Rev. F. McCuaig ;	
" Bear Creek.....	9 60	Rev. W. Smart; Rev. W. Buras ;	
Belleville.....	21 00	W. Cochrane; Rev. Walter Inglis; Rev.	
Toronto, Gould St.....	62 00	W. Moore; Rev. J. Dick; Rev. John	
Brantford, Wellington St.....	4 25	Scott; Rev. M. Lowry; Rev. T. Fen-	
{ Meaford.....	4 80	wick; Rev. W. Cross; Rev. J. Laing;	
{ Griersville.....	1 97	Rev. Dr. Boyd.	
Ayr, Knox's.....	16 00		
Prince Albert.....	4 80		
Claremont.....	5 40		
Montreal, St. Joseph St.....	10 00		
{ Vaughan.....	8 25		
{ Albion.....	5 00		
King.....	5 00		
Acton.....	20 68		
Mono Centre.....	2 25		
		BURSARY FUND.	
		Legacy of late W. Dunbar, Esq.,	
		per Rev. J. Dunbar.....	500 00
		SALARY OF REV. G. P. YOUNG.	
		Mosa.....	9 65

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